THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH.

No. 23, Vol. XXXIII. Tuesday, June 6, 1871. Price One Penny.

WHICH IS THE CHURCH OF CHRIST?

[CONCLUDED FROM PAGE 340.]

Are all petty national jealousies and prejudices banished from the minds of the Latter-day Saints by the Spirit of the Gospel? No. That would be expecting too much of poor weak human nature at present. But every man who has just claim to be a Saint tries to stifle these little jealousies and prejudices, so that they shall cause as little offence and do as little harm as possible, and shall be unmistakably subject to the greater interests of the work of God. Hence we see people from the various States of America, from England, Scotland, Wales, Ireland, France, Germany, Scandinavia, and other nations, gathered together in the valleys of Utah, peacefully and harmoniously and unitedly engaged in promoting the cause of truth and righteousness, and becoming a homogeneous community, sharply distinct from all other peoples, universally acknowledged by friend and foe to be thus distinct. What but the power of God could effect this wonderful fusion of unfamiliar elements and make of them one peculiar whole, one in hope, purpose, and action, radically distinct in manners, customs and aspirations from all other peoples?

Paul said, "There is neither male nor female," "for ye are all one in Christ Jesus." In accordance with this principle, the Latter-day Saints do not find themselves distracted with discordant cries of women's rights and snappish discussions upon the relative positions and powers and rights and privileges of men and women, as the world finds itself. The Gospel of Jesus Christ guarantees and provides both sexes with those "rights" which are best for them, and which will conduce to their perfect development and their well being and happiness, consequently the sexes naturally and almost insensibly find their true respective relations, male and female are no longer two, with separate and hostile "rights," but "one in Christ Jesus," for the man is not without the woman nor the woman without the man in the Lord. It is the union of both as one that makes them perfect, and for this the Gospel of Christ provides. In the Church of Jesus Christ of Latter-day Saints there is absolutely no "woman's rights" nor "social evil" question. It is the folly and injustice and corruption of men that cause the upspringing of both these questions. But in the Church of Christ those questions, like many others of similar bitter controversy in the world, settle themselves in the easiest and most perfectly natural and divine manner. Herein also is manifest a

power which the sects of the day do not possess, and as it proves to be the end of controversy upon those elsewhere irritating and embittering questions, and the results are peace, harmony, unity, salvation, life, and happiness, what power can that be but the power of God? For whatsoever leads to good is of God, and whatsoever leads to evil comes from an opposite source.

All these considerations have deservedly great weight, but they are not sufficient to give a man a knowledge that the Latter-day Saints are the people of God, that the doctrine they teach is the doctrine of Christ, and that the power of God attends their ministrations. Nothing that we could say would be capable of imparting such knowledge. It is not within the compass of human ability to impart the knowledge of God. Otherwise the world by searching, by human learning, would have found out God long ago, which is impossible. That knowledge is imparted by the Spirit of God, by the revelation of God, as Jesus said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemeth good in thy sight." Paul says, "That your faith should not stand in the wisdom of men, but in the power of God." "The things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." "God hath revealed them unto us by his Spirit."

Let us mark again the words of Jesus, "When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." In accordance with the same principle, Paul says, "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." The knowledge, then, whether or not Mormonism is of God, must come from God, and not from man, for although a man may know perfectly well for himself the yea or nay to this question, still he is impotent to impart that knowledge to others. How then can this important knowledge be obtained? James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." Ezekiel speaks something like this, "Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them." Of the necessity of faith Paul also speaks. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Once more we will refer to the sayings of Jesus, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Here then are three things to be observed by anybody who would know whether Mormonism is of God or not—to ask God for light and wisdom upon the subject, to ask with faith, and to obey the doctrine. Then the promise is, that God will give the knowledge that is required. We know no other way to obtain it. J. J.

Fidelity is a gem which should be set in a man's wedding ring as much as in that worn by a woman. The chief merit of good men is that they make good husbands and fathers.—"Family Herald." The chief merit of good women is that they make good wives and mothers.

SOCIAL ROTTENNESS.

There can be little doubt, we think, that society here is getting utterly rotten, and that some social storm is needed to clear the atmosphere. The middle classes are living beyond their means, and in every household there is ostentatious display. Each man vies with his neighbor in the brilliancy and extravagance of his dinners, and in the number and richness of the dresses which he permits his wife and daughters to wear. The expenses of a family have woefully increased, and young men of moderate means find it impossible to marry in consequence of the rage for keeping up illusive appearances. When a man tells us that he cannot take a wife because his income is too small, he of course means one of two things—either that he has not enough to maintain a decent and modest home, or that he cannot hope to follow the seductive example of his friends. In nine cases out of ten, the latter motive is the secret of his reluctance to "saddle himself with a wife." If he goes out much in society, he sees ostentation on every side. The struggling tradesman and the prosperous merchant or the stockbroker are running neck and neck in the mad race which must end ultimately in ruin. A dinner is not now a simple gathering of a few selected friends, but an exhibition of vulgar grandeur in furniture and dress. The table groans with plate, or electro-plate; the walls are decorated either with choice cabinet pictures or expensive and glaring "pot boilers" which artists knock up to catch the uninstructed eye. There is no appearance of a controlling taste, but every appearance of the most vulgar and childish display. A plain man cannot eat his dinner in peace at the fine tables of ostentatious people; his eye wanders in silent horror from the table to the over-dressed women who strive to outdo each other in extravagance. It is the fashion to appear what you are not, and a fool rushes madly to the goal which lifts its ugly head in Basinghall-street.

Men who watch the signs of the times have remarked that there is less provision made for families now than formerly. A professional man or a merchant dies, and in many cases no provision has been made out of a large income for the survivors. If the life has been assured, the policy is often mortgaged, and children who have been bred in luxury are left destitute. Those who have much to do with orphan asylums and charities of a kindred nature will understand what we mean. A man's income may be large, but the demands upon his purse are heavy, and the expenses of a family are ruinous. It has been our lot to see much of the dark reverse of the picture, and we have no hesitation in saying that the utter destitution in which so many middle-class families are left, when death removes the prop of the house, arises solely from the most reckless improvidence. A man who goes in for the extravagant customs of society, either imagines he is going to live for ever, or he shuffles off his responsibilities with the flippant worldly wisdom of the fool. "Sufficient for the day is the evil thereof" has been twisted out of its meaning to excuse the improvidence of fast people; and it might appropriately be taken as the motto of society. Weak people must do as others do, and the future must be left to take care of itself. A man cannot save and give dinners; he cannot make a provision for his children if he permits his wife and daughters to gad about in the latest absurdities of the fashion. He is angry if an intimate friend suggests that retrenchment is a positive duty. He cannot retrench; he would forfeit his position if he did so. By his position, of course, he means the estimation in which he is held by people as selfish as himself, who would cut him to-morrow if they suspected him of poverty. But what if the fools did cut him? what if the little palaces of the City magnates were closed against him, or Mrs. Grundy talked in ominous whispers of his downfall, and the papier maché villa had to be brought to the hammer? Perhaps real happiness might come again to the home, if the grim

skeleton in the cupboard was firmly grappled with and ejected. The wife might complain and the girls might look cross, but a man is nothing if he is not master in his own house; and if Paterfamilias really wishes to live honestly he must resolutely put his foot down on the weak place in his domestic arrangements, and insist upon reform. Unhappily, this requires moral courage—and that is what the votary of fashion always lacks. He cannot bear the thought of being different from other people; he knows well enough that his real friends would be glad to visit him if he entertained them with bread and cheese; but it is the fate of such men to undervalue their real friends, while they are constantly hankering after the society of those above them. Every man scrambles to push his way into better society than that in which he was born, and in the struggle the substantial interests of life are sacrificed.

If the practical good sense of the mass of the people does not actively protest against this state of things, nothing but a social revolution or a violent convulsion will clear away the vices of civilization. The pulpit has, perhaps, lost much of its social and religious influence, but the press remains as the guardian of public morals. Every man of sense can see the common timber under the film of rosewood on the surface, and we cannot longer pretend to believe that all is genuine and true to the core.—*Civilian.*

A BIG RAILROAD COMBINATION.

Papers have been drawn up at San Francisco securing the most extensive and powerful railroad combination ever attempted in the world. It includes the Pennsylvania Central and connections from the Atlantic seaboard to the Union Pacific terminus at Ogden, Utah, and on the Pacific side the California Pacific (not the Central Pacific, but the Vallejo opposition line), which will be extended north to Goose Lake, Oregon, and connecting with the Oregon railroad to Portland, possibly also to Puget Sound; thence to Christmas Lakes; thence eastward along the south side of Snake river, in southern Idaho, to a point in easy connection with the Union Pacific, eastward of Ogden. The route will avoid the heavy grade across the Sierra Nevada, and complete a continuous line from the Atlantic to the Pacific. It will be constructed immediately, all the capital having been secured in Europe for the entire work. No subsidies will be asked. The work will be commenced within two months with all the force which can be placed upon the line. Another despatch says that the new road is incorporated under the name of the "Eastern extension of the California Pacific Railroad." It will start from Daviaville, on the line of the California Pacific road, 12 miles from Sacramento, and terminate near Ogden. The road will be 1000 miles long, and run through a country capable of furnishing an extensive local trade.—*Springfield (Mass) Republican.*

WOMEN AND WINE.

Of the worst foes that women have ever had to encounter, wine stands at the head. The appetite for strong drink in man has spoiled the lives of more women—ruined more hopes for them, scattered more fortunes for them, and brought them to more shame, sorrow, and hardship—than any other evil that lives. The country numbers tens of thousands—of women who are widows to-day, and sit in hopeless weeds because their husbands have been slain by strong drink. There are hundreds of thousands of homes scattered all over the land, in which women live lives of torture, going through all the changes of suffering that lies between the ex-

tremes of fear and despair, because those whom they love, love wine better than they do the women they have sworn to love.

There are women by thousands who dread to hear at the door the step that once thrilled them with pleasure, because that step has learned to reel under the influence of the seductive poison. There are women groaning with pain while we write these words, from bruises and brutalities inflicted by husbands made mad by drink. There can be no exaggeration in any statement made in regard to this matter, because no human imagination can create anything worse than the truth, and no pen is capable of portraying the truth. The sorrows and the horrors of a wife with a drunken husband, or a mother with a drunken son, are as near the realization of hell as can be reached in this world, at least. The shame, the indignation, the sorrow, the sense of disgrace for herself and her children, the poverty —and, not unfrequently, the beggary —the fear and the fact of violence, the lingering life-long struggle and despair of countless women with drunken husbands are enough to make all women curse wine, and engage unitedly to oppose it everywhere as the worst enemy of their sex.—*Scribner's Monthly.*

MINUTES OF A CONFERENCE

HELD IN THE ATHENEUM, INGRAM STREET, GLASGOW, MAY 14, 1871.

Elders from Utah present on the platform—Horace S. Eldredge, President of the European Mission; H. G. Park, Pres. of the Glasgow, R. F. Neslen, Pres. of the London, M. B. Shipp, Pres. of the Leeds, A. P. Shumway, Pres. of the Liverpool, G. W. Groo, Pres. of the Leicester, Alma Eldredge, Pres. of the Sheffield. George Lake, Pres. of the Durham and Newcastle Conferences; Lorin Farr, Travelling Elder in the London, and W. L. Payne, Travelling Elder in the Glasgow Conferences.

10.30 a m.

Pres. Park stated that the Glasgow Conference consisted of 19 Branches, comprising 85 Elders, 36 Priests, 48 Teachers, and 23 Deacons; 60 persons had been baptized during the year previous. Total number of members, 984. He stated that there was not that spirit of inquiry among the people that we should like to see. They did not seem to value or appreciate the principles of the Gospel, although we testified that they were calculated in their nature to bring joy to the heart of man, and if carried out, would ultimately bring us back to heaven and to God.

Elder Groo remarked that we live in the age when peace was to be taken from the earth, and war should spread and the wicked should slay the wicked, until there were few men left, and a man should be of more value than the fine gold of Ophir. He referred to the civil war in France and the death and destruction in Paris, as partial fulfilment of that prophecy. Apostles and Elders had been sent to France to preach the Gospel of Jesus Christ, but they were rejected, and now the wicked were slaying the wicked, in literal fulfilment of the Scriptures. The Christian world had sought out many inventions, could make wonderful machinery, etc., yet their wisest statesmen found it impossible to drive back the great wave of corruption that was rolling over the earth. We wished to establish a kingdom of righteousness and instil into the minds of our children the principles of life and salvation, which should grow and increase in them, till the knowledge of God should sweep over the earth and drive back that great wave of corruption.

Elder Alma Eldredge said when he saw the present degraded position of mankind, surrounded with evils and corruption of every kind, he felt grieved at heart. He realized that man was placed on the earth to serve either God or the adversary, according as he used his own free agency, but he was not compelled to act like

the beasts of the field, he was placed on the earth for a far nobler purpose. We did not come to quarrel with the various sects about their tenets, but to lay before them the principles of the Gospel which we had come into possession of through obedience to the will of God, and which we could also confer upon others through the power that we had received. A native of Great Britain could not be made an American subject by merely believing and approving of the laws of that country. He must actually obey those laws and institutions. We must also obey all the laws and ordinances of the kingdom of God before we could enjoy its powers and privileges. Reading an account of the blessings received by others through complying with the laws of God, was like the reading of a hotel bill of fare, inasmuch as neither would appease a craving appetite. Some people thought that by merely reading the Bible they had a right to teach others their own views of its contents, but in doing this they were only dividing themselves into sects and parties, all differing more or less from each other; they were trying to bring about unity, but they went farther from the mark. Something was lacking among the people, they were getting more wicked every day, and the only remedy was to render obedience to the principles of the Gospel, which we knew proceeded from Jehovah.

Elder Shumway testified to the restoration of the everlasting Gospel, which taught us to be moral in our actions, and to avoid everything which would destroy life. We believed in Apostles and Prophets, the same as in the days of Jesus Christ, and we preached the same Gospel, because we were called and sent the same as they were.

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2 p.m.

Elder Farr had been with the Church 39 years, and was associated with Joseph Smith more or less up to the time of his death. He had ridden with him, walked with him, talked with him, ate with him, drank with him, and slept with him, and knew that he was a good man, a worthy man, and an exemplary man in all things. The enemies of the Church had done all they could to destroy it yet it still prospered, and was increasing in numbers and gathering out many from every nation under heaven, gathering out the poor and improving their position and prospects, yet all manner of evil was spoken against the Saints, the same as it was anciently. We knew that God had spoken from heaven, that holy angels had appeared and ministered unto Joseph Smith, and we rejoiced greatly in the Gospel as revealed unto us. The world was full of religious sects and parties, all claiming to have the Gospel of Christ, but it was our duty to labor to get all to hear the Gospel in its purity. We could get a few, but the most would not believe. They saw so much that was evil in those professing to have the Gospel, that they were disgusted with everything in the shape of Christianity. We humbly testified that the signs that followed believers in the Gospel, as preached anciently, followed those who believed and obeyed now, therefore we knew that it was true, this gave us an assurance that it was the work of God, and that it would go on and increase in spite of all opposing powers until it ruled and governed the whole earth.

Elder Lake said he knew the testimony of the brethren was true and faithful. The cry had gone forth, "Prepare ye the way of the Lord, make his paths straight," and we were engaged in carrying out that work, according to the mind and will of God, as made known unto us through his servants Joseph Smith and Brigham Young, and however much men might wonder at us for saying so, we testified that they came to do the will of God. We knew it by the Spirit of God, in the same way that Peter knew that Jesus was the Son of God. We knew that the principles we had espoused would bring us back to God.

President H. S. Eldredge said he never had seen the time when he had any doubt as to the truth of the work in which we were engaged. The Gospel we preached would save and exalt all who embraced it. It made bad men good, and good men better, yet it was not the hearer of the word, but the doer, that would receive the bles-

sing. The Christian world said people had only to believe in order to be saved. The criminal on the gallows was supposed by them to be ushered into the presence of God and received into the arms of Abraham, Isaac, and Jacob, if he would only say that he believed on Jesus, but that was a great popular error. We have to work out our salvation. To expect a reward without working for it, would be unjust and unreasonable, folly in the extreme. Popular religious teachers said, "Come to Jesus, come to Jesus," but we could not find any two of them who could agree as to the way and manner in which we ought to "come to Jesus." The Saints should be true to their wives and husbands and friends, and set a good example before their children. A great responsibility rested on parents, but few realized it to the full extent.

6.30 p.m.

Elder Neslen remarked that, according to the advice of the Apostle James, Joseph Smith prayed before the Almighty, and ceased not his prayers until God imparted unto him the principles of life and salvation, and made him responsible for the delivery of those truths to others. He was true and faithful even unto death, for he sealed his testimony with his blood, having faithfully delivered those truths to all with whom he associated, and which we now delivered unto others.

Elder Shipp said when he considered the strong prejudice that some have against us, he could realize that the opposition lay in what they *thought* we were, instead of what we really *were*. No doubt some were very sincere in opposing us, thinking they were doing God service by persecuting us, but their sincerity would not save them, any more than the sincerity of those who threw themselves before the car of Juggernaut, or that of the Apostle Paul, who was as sincere in his persecution of the Saints before his conversion as he was in their defence after his conversion. There was no sect or party besides the Latter-day Saints who would make the same promise to the people, as Peter did on the day of Pentecost, because the various sects and parties had not received authority to do so. They had a form of godliness, but they denied the power thereof. The Scriptures said, "From such turn away." We sympathized with the secularist and the honorable of the earth who had turned away from all such, and who were searching for truth elsewhere. We invited them to come and search for it in the proper quarter, where they would find the truth.

President H. S. Eldredge said he had endeavored, so far as his health would permit, to take an active part in the work of God in the European Mission, for "it was better for a man to wear out than to rust out." Speaking of the labor of crossing the Plains, the first time he crossed them it occupied four months. He had crossed those Plains twenty-four times to preach the Gospel, and in consequence of exposure, through sleeping so much in the open air, without a covering, his health had been much impaired, yet he still felt disposed to aid, so far as he could, to preach the Gospel and gather the poor and the meek to the mountain of the Lord, that they might learn more fully of his ways. He exhorted his brethren to avoid such places as gin shops, grog shops, and beer shops, and save their means for their emigration.

Pres. Park respectfully tendered his thanks to the brethren who had come from a distance to take part in the proceedings, and also to the congregation for their attendance and attention during the Conference.

The meetings commenced and concluded with singing and prayer.

ROBERT T. PATON, Reporter.

Honesty does not require a man to blurt out to his enemies all that he knows.

The way for a man to truly succeed is to do what he thinks best worth his doing, in the way he thinks it ought to be done. Let him never step aside from his path, either for profit or praise, and he will have all the success that is possible to him, and all that is worth having.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JUNE 6, 1871.

VALEDICTORY.

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BELOVED SAINTS— The time is at hand when, in the providences of our heavenly Father, my labors in the presidency of the European Mission must come to a close. Owing to the unsatisfactory state of my health, the duration of my mission in Europe has not been so great as I expected, nor have my labors been so thorough as I could wish. Had the atmosphere of this country been congenial to my constitution, I should have labored with more pleasure and far greater vigor and effectiveness than I have been enabled to do. Still, I have labored as my health would permit, and have taken great pleasure therein, as it is always my delight to do what I can to assist in publishing the Gospel, gathering the Saints, and establishing the kingdom of God upon the earth, that light, truth, peace, and righteousness may prevail.

In several portions of the Mission during the last few months, a more marked spirit of inquiry has manifested itself, an increased number of strangers have attended our meetings, baptisms have been more frequent, and the Saints have awoke to renewed diligence and fresh energy. This is encouraging, and my prayer is that the good work may go on until all scattered Israel hear the glad tidings of the Gospel. It is truly gratifying to all Saints to see the steady and onward, though apparently slow, progress of the work of the Lord.

I have much pleasure in bearing testimony to the faithful labors of the Elders presiding in the various Conferences, also the Travelling Elders, in preaching the Gospel, counselling and instructing the Saints, and fulfilling their varied duties. I have rejoiced in the good will manifested and in the cordial co-operation and assistance rendered in carrying on the work of the Mission. One thing affords me especial gratification, and that is, that during the time of my labors in the Mission no ugly difficulty with any of the missionary Elders has occurred, none has come to my knowledge. I have learned of no one dishonoring his calling or leaving behind him a savor of unpleasantness to disgust the Saints and the outside seekers after truth and perplex his successor and nullify his efforts to do good. On the contrary, the Elders from Utah apparently have endeavored to take a course worthy of their high calling as ministers of the Gospel of peace and righteousness, and in this they have been well seconded by the local Priesthood generally.

I take great pleasure in alluding to the diligent and efficient labors of Elders J. Jaques and A. W. Carlson in this Office—the former in his incessant endeavors to render the STAR interesting and instructive, a beacon light, a bright luminary, to guide the steps of the honest seeker after truth; the latter in his attentive exertions in the business department of the Office; and both in their

precept and example, so far as they have had opportunity to extend their acquaintance among the Saints. These brethren, with the rest of my co-workers, who have labored heart and hand with me while I have had the honor to preside in the European Mission, I hope soon to welcome in Zion, as well as the honest, faithful Saints scattered throughout the whole Mission.

My worthy successor, President Albert Carrington, as the Saints well know, is a man of great integrity, experience, and ability, and I trust that he will be equally blessed with the hearty co-operation of those associated with him, while I retire again to "our mountain home" to resume my labors in other departments for the enhancement of the interests of our Father's kingdom and assist in gathering the Lord's poor from the nations of the earth.

I cannot conclude without expressing my feelings of gratitude towards the Saints in the various Conferences in this country, as well as in Switzerland and in Scandinavia, for the warm reception which they have invariably accorded me and the uniform kindness which they have ever manifested during my visits among them. My brief mission in Europe, my pleasant relations with my co-laborers, and the cordial manifestations of the Saints, I shall ever regard as constituting some of the very pleasantest reminiscences of my life, clouded only by my own imperfect health. May we all be enabled to so order our lives that we may enjoy the blessing of our Father in heaven and secure salvation and exaltation in his presence.

HORACE S. ELDREDGE.

A BIGOTED PARSON.—Rev. W. M. Punshon, M.A., appears to be anxious to prove that it is impossible for a Methodist parson to be anything but illiberal, prejudiced, and bigoted. In passing through Salt Lake City, he took notes of the place and the people, saw the latter and in some repects the former with the distorted vision common to persons of his sort, gave the papers his opinion, such as it was, of Mormonism, the Mormons, and Brigham Young, which opinion, it is almost superfluous to say, presented the common rehash of stale falsehoods, vague conjectures, and insolent allusions, Mr. P. being apparently well satisfied that Mr. P. and the Methodists monopolized all the virtue, at least that what they did not possess was not worth a snap. He adopted Colfax's puerile fiction that Utah "needed but the touch of water to make it blossom as the rose."

As might be expected, Judge McKean, being a brother Methodist, and once a parson, and about as bigoted as Mr. P., was held forth by Mr. P. as a paragon of "equal justice," when every person of intelligence knows that the Judge has made himself the butt of ridicule to the public and an object of commisseration to his friends in consequence of his extra-judicial, theological, Mormon-eating harangues upon the bench, he having no better sense nor greater judicial propriety than to lug religion into court, vomiting forth his bile upon a topic entirely foreign to all subjects which claim the attention of the ermine.

Mr. P., like other would-be prophets, foretells the future of Mormonism—the *mines* are to *undermine* it. He cannot but acknowledge that the change which he says the mines will bring will be for the worse, yet with characteristic inconsistency he maintains that the worse will be the better, which is equal to affirming that good in a Mormon is worse than bad in a miner. Like many of the narrow-minded, short-sighted parson class, he does not care what

worse comes, what corruption prevails, so that Mormonism can be overthrown. Thus he puts good for evil and evil for good, light for darkness and darkness for light.

We will be liberal enough to copy one of the good things which Mr. P. writes of the country, he would scarcely thank us to reproduce the bad and foolish things he says of the people—

Before leaving the city we took a drive across the valley to the elevated plateau occupied by Camp Douglas. The view from this high level was beautiful beyond description. Behind us rose a mountain chain, lofty and snow-capped, and on every side the high mountains towered. Before us was spread out the capital of Utah, its Tabernacle looking in the distance like a "huge sea turtle." There lay the broad valley, charming and richly cultivated, and in the distance the waters of the lake gleamed like burnished gold, with its island rising up like a dream-land. Col. Morrow, the genial officer of the forces, who made our visit to the camp a refreshing spot in the memory, pointed out to us the striking resemblances of the country with the configuration of ancient Palestine. There lay the Dead Sea, so dead that not an animal can live in it; then followed the Jordan; in the mountains above was Utah Lake, which ought to be called the Lake of Galilee; and yonder stood "Nebo's lonely mountain." He told us that he had often seen the mountains of the south blazing in the splendour of day, while the shadows of the mountains behind were projected across the entire valleys; and that often while the city was wrapped in shadow he had watched the bright golden light resting on the broad dome of the Tabernacle.

NOTICE.—All communications pertaining to the business matters of this Office henceforth should be addressed to ALBERT CARRINGTON.

CORRESPONDENCE.

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NEW ZEALAND.

President Horace S. Eldredge.

Karori, March 30, 1871.

Dear Brother—There has been no addition to our numbers since I last wrote. A few honest hearts here are inquiring relative to the principles called Mormonism, and many, who professedly are opposed to the latter-day work, nevertheless gaze with wonder and astonishment when they contemplate the change that has been wrought in the character and deportment of those here who have embraced the Gospel. The Saints here are preaching a discourse by their actions that will not soon be forgotten. They are not ashamed to name the name of Christ, and to show forth in their lives that they are determined, let others do as they will, to walk as nearly in his footsteps as is possible. The emissaries of Satan endeavor occasionally to get up a little crusade against us, but we only laugh at them, knowing full well that he who is for us is far more potent that all who are against us.

The time is fast approaching when it is expected a company of the Saints will leave Australia for Zion. I am afraid that none of the Saints in this Branch will be ready to join them, but all are striving to gather out as soon as possible.

With love to you and all associated with you in the Office, I remain your brother in the Gospel,

H. ALLINGTON.

AMERICA.

Williamsburg, New York,
May 9, 1871.

President A. Carrington.

Dear Brother—We are getting along pretty quietly in this part of the Lord's vineyard. Several strangers attend our meetings and are investigating the work. They may yet become Latter-day Saints, but they are waiting to see what will turn up.

We held a Conference, May 2, which was much enlivened by the presence of Elders W. C. Staines and W. M. Bromley. Elder Staines gave the Saints some fatherly instruction as usual. His remarks caused them to rejoice, and strangers listened with marked attention. A reporter for the Brooklyn *Union* was present. He said he would do us justice when he wrote anything in regard to us.

The following is a report of the Conference—

The Priesthood met at 10 a.m., to transact the necessary business.

The afternoon meeting commenced at 2 p.m. Pres. Searle read the half yearly financial and statistical report, showing in the Williamsburg Branch, 2 High Priests, 38 Elders, 16 Priests, 13 Teachers, 12 Deacons, 119 members, total 200.

The general authorities in Zion and the local authorities of the Branch were then presented and unanimously sustained.

Pres. Searle made some instructive remarks, announced his determination to try to do his duty and study the interests of the Saints, and said he never felt more firm in the faith since he became a Latter-day Saint in 1851, than now. He introduced Elders W. W. Bromley and W. C. Staines to the audience.

Elder Bromley made some interesting remarks upon the everlasting Gospel, also upon the sad condition of society, and the cause thereof.

Elder Staines referred to the rapid changes among the nations, and the present condition of the Saints in Utah, contrasted with their condition years previously. The silver mines were being opened and money becoming more plentiful at Salt Lake. He referred to the increasing railroad traffic, the hope of the Gentiles that the grasshoppers would use up the Saints, the disappointment because that hope had failed, the prosperous condition of affairs in Zion, the expected extensive emigration this season, etc.

In the evening the Conference met at half past 6.

Pres. Searle invited the local officers to express their feelings.

Elder T. Bullock was determined to hold fast to the work and not fall back. He gave no heed to the false tales brought back from Utah by apostates.

Elder Wm. Winkworth said his face was still Zionward, and he hoped the Lord would never allow him to return to deny the testimony he had borne. He exhorted the Saints to receive the Lord's servants as such, and not as the servants of men.

Elder Henry G. Bywater said he had spent most of his days in the Church, and he intended to spend the remainder there. He had travelled and preached the Gospel for some time in England, and was now on his way to his future home in Zion. He was still firm in the faith, and felt to sustain President Brigham Young. He had been in the Church twenty-three years, and had heard, seen, and felt enough to convince him who was the author of this work.

Elder George Bunn had been in the Church twenty-four years, and was grounded in the faith. He testified to this being the work of God.

Elder Phillip W. Botts said he was still firm in the faith and no doubts were on his mind, but he felt to sustain the servants of God in the position in which the Lord had placed them. He spoke on the sad condition of the religious world—it was for want of the Priesthood to lead them.

Pres. Searle said the works of the brethren who had spoken corresponded with their testimony. His counsellors were one with him.

The meetings commenced and concluded with singing and prayer.

Yours truly in the covenant of peace, WM. SEARLE.

WALES.

Haverfordweat, May 29, 1871.

President A. Carrington.

Dear Brother—I am in my mother's house for a few days. Yesterday, Sunday, many of my relations and pious and devoted friends in the Baptist church of my fathers visited me. I was invited to their service in the morning. I told them I would go, provided that they would let me occupy their pulpit in the evening. They refused, on account of displeasing the congregation and giving a bad ex-

ample to the rising generation. As they refused the one, I did the other. It was a stormy day, so that I could not preach out-doors.

I am going to-day to Fishguard, 16 miles from here, where I organized a Branch of the Church 15 years ago. Many of them are there now. They shall hear my testimony once more.

Your brother in Christ,

DAVID JOHN.

ENGLAND.

West Jarrow, May 31, 1871.

President Horace S. Eldredge.

Dear Brother — This Conference stands in a much improved condition, and the Saints generally feel well, manifesting a good and willing spirit, for which I feel thankful to God, that our labors have not been in vain.

Brother Leishman arrived here last week and works right in with us. Brother Hart took his departure yesterday for London to attend Conference.

Love to all at 42.

Your brother in the Gospel,

GEORGE LAKE.

Nottingham, May 31, 1871.

President Horace S. Eldredge.

Dear Brother—My health is good. I never felt better physically or spiritually. My heart warms towards the work of the Almighty, in which you and I are engaged.

I enjoyed myself while at the Durham and Newcastle Conference, May 21, in connection with you and others of the Elders from Zion. I believe all spent a profitable time. How could it be otherwise among the good people of Newcastle? Credit is due to Pres. Lake for his willing endeavors to make all comfortable, and the time agreeable to all.

After you left us on Monday, we attended a concert, held in the Saints' Meeting Room, Newcastle, in which we, one and all, took a lively interest, and did our best to contribute to the night's amusement. I think the enjoyment was mutual. The singing was sweet and the recitations were of an instructive nature.

On the 24th, in company with Bro. G. W. Groo, I returned to Nottingham, he leaving me at Trent station for Leicester. I found Elder Farr happy at "61," he having left Newcastle the morning before I did, intending to visit some people in Lincoln. He left Nottingham directly after I arrived, for Leicester, to meet with Brother Groo and the good Saints of that town.

I also found Brother John B. Fairbanks here, ready to go to work, of which we can find him plenty. I have been busy since, showing him the rounds of this part of the mission. He feels well, and is kind and cheerful, just what the Saints like. We are endeavoring to do the best we can to encourage the Saints, and spread abroad the eternal truths of the Gospel.

We had another water party at Nottingham on Whit-Monday. All felt well. A good spirit prevails among the Saints in this town.

We had a glorious meeting at Mansfield last evening. I came from there this morning, and left Brother Fairbanks to visit among the people and cheer them, I intending to meet him on Thursday, June 1, at Pinxton. The Saints are feeling well and doing all they can to consummate their own emigration.

My kind love to Brother Carrington and all in the Office.

Yours, &c.,

GEO. H. PETERSON.

SADDLING THE BLAME ON THE RIGHT HORSES.

The Bishop of Manchester, in an address upon the social evil in Manchester, pretty plainly hinted that the men on 'change were responsible for a considerable number of the victims who usually come upon the streets, and he gave them a tolerably clear intimation that, after having ruined the unfortunates, they were mean enough to leave them to any fate. We wish some one would invite the Bishop down here to preach a sermon on the "Flags" on the same subject. He would have an audience which would

contain many to whom his words would come home, and he would have the advantage of a view of the Town Hall, where gentlemen get up every month to throw their protection over the infamous creatures who are the active instruments of the villainy of those "respectable" people whom he would be addressing. He would have before him some of the patrons of Camden-street, where poor girls are sold into absolute slavery of body and soul, with this further advantage, that, if they become ill, they are cast upon the streets and are sent to the institutions which bishops and charitable ladies support for the debilitated victims of rich men's lust. The Bishop should have made plain to his hearers his knowledge that lock hospitals and homes for the penitent are maintained by good souls because the rich men, whose brutal passions make such places necessary, are too mean even to pay the money cost of the results of their infamy. In other words, in these cases charity is made to give pecuniary assistance to rich men in the practice of their vices.—*Liverpool Liberal Review.*

UTAH NEWS.

The following are from the *Deseret News* to May 12—

At Scipio co-operation was flourishing, so were the grasshoppers.

The scholars of the 20th Ward day school had a good time at the pleasure grounds of Mark Lindsay, May 12.

The road steam locomotive, introduced in the Territory by Mr. John W. Young, excited much interest and promised much satisfaction.

Judge Strickland's court (Provo), after making itself "respected," adjourned till Oct. 17. Edward St. Ledger bailed in $5000 to appear at that term.

Mrs. Jane (Walker), wife of William Jennings, died at Salt Lake City, May 10. She was born at Gingley on the Hill, Notts., and was an excellent woman.

Brother John Urie reported from Cedar City that grain prospects were never better, spring showers abundant, crops thriving, health and prosperity general.

Andrew Peterson, a youth of 20 years, from Bear Lake Valley, was severely injured while cutting and sliding timber in Little Cottonwood. It was feared that his skull was fractured.

"Nestor" wrote from Tooele, May 6. F. R. S. had a good time in meeting, co-operative shoe-shop doing well and turning out excellent work, co-operative cattle herd inaugurated.

Mr. W. H. Anderson wrote from Malad, May 4, of hot weather, splendid grass crop, no 'hoppers, some crickets, but not touching the grain, "rich mineral deposits," more mineral than vegetable no doubt.

Grasshoppers had appeared all over Sanpete and Sevier. A large extent of ground had been cultivated in Sanpete and a large harvest was expected. The brethren had been sowing wheat for the Indians in Thistle Valley.

Conference of the Southern Mission at St. George closed May 8. A large attendance from the surrounding settlements. Countless numbers of grasshoppers destroying the wheat and early crops at Harrisburg and Leeds.

Mr. Wm. Heaton wrote from Mount Carmel, a new settlement south-east of St. George, May 1, that the people were busy putting in crops, making water ditches, building houses, fences, etc. Some 'hoppers had discovered the young grain.

E. L. Clark and David Hess, of Farmington, with ten or eleven others, had settled at Georgetown, late Twin Creeks, Bear Lake County. The St.

Charlesers had built a 20 feet pleasure boat for use on the lake, so that anybody might go to look at the "monster."

Isaac Bowman wrote that Morgan County was free from grasshoppers, and grain promised the most abundant harvest ever reaped there. "Mineral" discoveries were reported in Hardscrabble Cañon, south of Porterville, and Cottonwood Cañon, east of Mountain Green.

Judge Strickland says he means to make his district very pleasant for good people and very unpleasant for bad people. If the Judge will honestly do his duty, he need not trouble himself about results, nor endeavor to forestall them either way. But the trouble is, Federal Judges will have other things, besides duty, on the brain and in the eye.

Bishop S. Roskelly, of Smithfield, reported grasshoppers in considerable numbers in Cache County. On the east side of the river they were confined to few localities—Logan, Wellsville, and Millville having the largest proportion. On the west side they were more numerous and general. Notwithstanding, the people were hopeful of raising good crops.

Bishop Wm. Maughan and brother Francis Gunnell reported Wellsville visited with grasshoppers once more. A greater breadth of country than usual had been sown the present season, fall and spring wheat looked very promising, and hopes were entertained that much grain would be raised. A co-operative Wood & Mann saw-mill, recently started, was likely to do a good business.

A Richfield, Sevier County, citizen reported, April 25, that settlement numbering about 60 families, and more expected during the season. Nelson Higgins, Bishop. Big canal repaired for irrigation, much grain put in, Sunday school organized (H. P. Miller, superintendent), co-operative grist mill in operation, much good land, abundance of water, no grasshoppers, peace and good will prevailing.

Bishop S. Smith wrote from Paragoonah, May 6, that grasshoppers were plentiful in the Parowan fields, and the people were making heavy war upon them. W. C. McGregor, Parowan, May 8, says, "The grasshoppers are extremely bad here this spring, and threaten to take everything. A public meeting was called on the evening of the 4th inst., and a unanimous vote was taken to turn out *en masse* next morning, which was done. We are fighting them by burning, trenching, digging holes and burying them, etc. The chickens have been taken out, in force, all over the fields. One plan, which many favor, is to take a birch brush, and weave the butt ends through the forward end of a drag or frame, of some weight, made for the purpose, weave in the brush six or eight inches thick, and drag over the wheat as we would a mammoth broom lying on its side, with a weight on top. This will kill a great many 'hoppers while they are young, and does not seem to hurt the young grain. Some of the people are almost discouraged, for as soon as one batch is destroyed another is hatched out. There are many more 'hoppers here now than there were in '69, when they took all our crops, but then we did not know how to fight them as we do now. The counsel is to keep fighting them and not give up, and we hope, by continued exertions, to save at least a part of our crops."

The following are from the *Salt Lake Herald* to May 11—

A tri-weekly mail to Cache Valley.

The heaviest rain for years at Salt Lake May 7.

Kanosh and some of his Pah-vants were expecting to shortly attend a grand council of Indians on the Weber.

A lode of cinnabar was reported discovered in the mountains five miles north of Ogden and between Ogden and North Ogden.

The *Herald* reports excellent prospects for crops generally, notwithstanding some grasshoppers in Cache, Sanpete, Beaver, Iron, and south of the Rim.

J. W. Cummings wants to purchase all the wool in the Territory. What does brother James want with all the wool? Is he after creating a "corner" in wool?

Mineral is the word at Salt Lake—mineral land, mineral water, a mineral surveyor. Everything must be getting petrified. The animal and vegetable kingdoms, C. R. S.'s chickens included, are simply "nowhere."

The Utah Central Company were extending their depot south of the present depot block. The fence on the south side of the street had given way, and a couple of switches were being put down. The long freight trains coming and going made this extension necessary.

E T J. noticed at Heber City, Provo Valley, a three-story stone tithing store, 24 by 46 feet; a F. R S. frame building, 20 by 34 feet, ready for plastering; red sandstone co-operative store, 2 stories, 20 by 40 feet, walls going up; Social Hall, 30 by 70 feet, much of the stone on the ground, to be completed by the time snow flies; two excellent meeting houses; a large school kept by Mr. Chatwin; log houses giving way to brick and stone.

SCRAPS OF NEWS.

THE OLD WORLD.—General Trochu says all France is guilty for allowing itself to be invaded by two plagues—English luxuriousness, and Italian corruption.——The average run of the Cunard steamships from New York to Queenstown last year was nine days, eight hours; the shortest run, by the "Scotia," was made in July, in eight days, six hours, 57 minutes. The "Russia" in January, made the voyage in eight days, 15 hours, 25 seconds. Those two vessels are the fastest on the line and made most passages.——The London "Times" says, "While we offer a home to the unfortunate of all nations, we are obliged to seek homes ourselves elsewhere."——Mr. J. B. Aspinall, Q.C., recorder of Liverpool, in charging the grand jury concerning "the great sin of great cities," said, it was by no means a fact that he had ever advocated, or desired to advocate anything like a total suppression, or to stamp out this particular class of wickedness. He did not believe it would be possible to do so, and he knew that a great number of people believed that a great deal of mischief would arise if it was attempted to do so. He did not say he disagreed with those people to any considerable extent.

THE NEW WORLD.—Ben. Butler says he never knew what it was to enjoy real happiness till he lost his reputation.——Mr. Lowry, in the Nevada Legislature, said recently that 600 murders had been committed in that State, and but seven persons executed.——The "Golden City" says, "A thousand men in California, now breathing the pure air of heaven, have each killed 'his man'—from a Judge of the Supreme Court to a bar-room rough, all have revelled in human blood to satiety, and all have escaped with heads on their shoulders, without a taint of name or estate."——An Englishman named Rudd, in New York, married an Irishwoman, who took to drinking. He prayed night and day for her without effect, and finally he cured and killed her by throwing her out of the window.——Mrs. Woodhull manages business. She said in a late public speech, "We mean treason; we mean secession, and on a thousand times grander scale than that of the South. We are plotting revolution; we will overthrow this bogus Republic and plant a government of righteousness in its stead."——The members of the Missouri State Board of Agriculture, in conjunction with the State Agricultural Society of Kansas, will start on a tour of observation along the railroads of Missouri and Kansas June 5, and extend their visit to Cheyenne and Salt Lake, to examine the systems of irrigation in vogue in Colorado and Utah.——The Cincinnati "Times" says, "Something will have to be done with those medical students pretty soon. The larger part of them had as lief cut up their grandmother, and a little liefer."——Rev. Thos. K. Beecher has discovered that all men who are hung go to heaven.——Judge Kingman thinks the Devon cattle the best for the Plains, and the Shorthorn (Durhams) the worst.——A Michigan paper claims that a woman in that State suddenly increased the population by five girls.——Wendell Phillips says if Gen. Grant had not had the Ku-Klux Bill power, he never would have had a Republican successor. Of course that will reconcile everybody to the Bill at once.